St. F. Xavier
mourant | dying

102

ILLUSTRATED NOVENA

OF

ST. FRANCIS XAVIER,

OF THE

SOCIETY OF JESUS,

APOSTLE OF THE INDIES AND JAPAN, AND PATRON OF THE PROPAGATION OF THE FAITH.

WITH A SELECTION OF PRAYERS.

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APPROBATION.

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IGNATIUS BOURGET, Bishop of Montreal, &c.

We have seen and examined the NOVENA in honor of ST. FRANCIS XAVIER, translated into English, and recommend the same to all the faithful of our Diocese.

† IG. Bishop of Montreal.

Montreal, 15th February, 1850.

Registered according to the Act of the Provincial Legislature, in the year one thousand eight hundred and fifty, in the Registrar's Office of the Province of Canada.

PRELIMINARY OBSERVATIONS

ON THE

[redacted]

DUE TO

The Saints and on Miracles.

I.

The reverence shown to the Saints is but the development of the Article of the Creed, "I believe in the Communion of Saints." From our Fathers in the faith, and from the primitive ages of the Church, have we learned to invoke them, to celebrate their festivals, to honor their pictures and their relics.

The doctrine of the Church on this point is comprised in the following words of the Council of Trent :—

"The pastors shall teach the faithful that the Saints who reign with Christ offer up their prayers to God for men, and that it is *good* and *useful* to invoke them; and in order to obtain from God blessings through his Son Jesus Christ, Our Lord, *who alone is our Redeemer and Savior*, to have recourse to their prayers, help and assistance," Conc. Trid. Sess. 25.

We invoke their intercession in the same spirit of love, and in the same order of brotherhood that prompt us to implore the aid of our brethren living

upon earth.* We follow the example of St. Paul, who recommended himself to the prayers of the faithful, (1 Thess. iii. 1; Coloss iv. 3; Rom. xv. 30), and the counsel of God himself who exhorted the guilty friends of Job to have recourse to his prayers, (Job xlii. 8). And we know that more than once did the Almighty withhold the visitings of his wrath from the kings of Israel and Judah, "for the sake of David, his servant," (Isaias xxxvii.) Now as St. Jerome remarks, "If the prayers of the Saints while on earth have power to draw down on us the blessings of God, shall that be less when they reign in glory?" "In that tranquil haven where, wafted at last they repose after the storm-

* Catec. Conc. Trid.

tossed voyage of life, can they have lost sight of their brethren, still wrestling with the storm, and in desperate struggle with the perils of death? No; heaven, the home of every virtue has no mansion of oblivion." (St. Bernard.) The Church on earth and the Church in heaven, the battle field and the field of reward, are not isolated worlds, like heaven and hell.

"A Christian instructed in his faith, will never confound the honor paid to the Saints, with that paid to God. We pray to God, either to grant us good things or to deliver us from evil; but because the Saints are more agreeable to him than we are, we beg of them to plead in our behalf, and to obtain of God, for us, whatever we stand in need of.

"Hence it is that we make use of two forms of prayer, widely different from one another; for, in speaking to God we say "have mercy on us, hear us," whereas in addressing ourselves to a Saint we say no more than "Pray for us." (Catec. Conc. Trid.)

This doctrine is not new it dates from the very cradle of Christianity, and is found by our sacred writings to have existed in every age of the world.*

Far from doing any injury to Christ by these honors and this confidence, we profess that by him and in his name alone the Saints are implored and heard.

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*Exodus xxiii. 21; Genesis, xxviii. 16; Jos. v. 14; Tobias xii. 15; Jerem. xv. 1; Dan. ii.; Isaias lxiii. 16; 2 Mac. xv. 12.

We glorify him then when we ask of his members, who are ours too, of his children, who are our brethren, of his elect, who are our first fruits, to pray with us and for us to our common Master in the name of our common Mediator. We thereby derogate from none of the perfections peculiar to the Divine nature, nor attribute to creatures any of the qualities or operations which belong to God alone.*

The honor paid to pictures and statues does not presuppose any inherent virtue in them, but merely that they call up our remembrance of the Saint. Such was the doctrine of the Church, as far back as the year 787, when the seventh Gen-

* Bossuet.

eral Council of Nice condemned the Iconoclasts or Image-breakers. It was repeated by the Holy Council of Trent in these words :—

"Also that the images of Christ, of the blessed Virgin and of other Saints, are to be retained, especially in Churches, and that due honor and veneration are to be given to them, not that any divinity or power is believed to reside in them, for which they are to be worshiped; or that any thing is to be asked of them, or that any trust is to be placed in images, as was done of old by those who put their trust in idols; but because the honor which is rendered to them is referred to the prototypes whom they represent; so that by the medium of the image which we kiss,

or before which we uncover or prostrate ourselves, we adore Christ and honor the Saints whose likeness they bear."

This outward token of gratitude and confidence for him whose form is thus portrayed before us, will never be regarded as idolatry by any man of common sense. It springs from that same holy principle which prompts an affectionate child to preserve, with respectful love, all that can bring back to his thoughts his lost though still loved parents.

The pictures of the Saints instruct us, awaken our faith, and nourish our piety by renewing the memory of their example, their virtues, and the favors which they have received from heaven.

"To deny the utility of such objects

is," as Muller, a Protestant writer, admits, "to deny the sway exercised by sensible objects on beings who are not pure Spirits. God does not need such exterior marks, but we do."

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In this sense must be understood the honor which the Church, by immemorial usage, has rendered to the relics of her Saints. Our affection for an individual, is transferred without diminution to his children, his friends, and, in proportion, all that portrays him or remains of him. Honor pursues a similar march, for what is honor, but love tempered by respect and awe. (Bossuet).

"The Bishops," says the Council of Trent, "shall teach that the relics of Martyrs and other Saints who live with

Jesus Christ, are to be venerated by the faithful, because they have been the living members of Jesus Christ, the temples of the Holy Ghost and shall be raised up again to eternal life and glorified by him." (Con. Trid. Sess. 25).

May we not say that the virtue of the just man lives even in his hallowed remains, since in the energetic language of the prophet, "The iniquities of the wicked were in their bones." (Ezech. xxxii. 27). Indeed the conduct of the Almighty towards his elect sufficiently attests it, as appears by many passages of the Scriptures.*

"Next to their living voice," exclaims St. John Chrysostom, "the tombs of the

* 4 Kings xiii. 21; Ecclus xlviii. 14; Acts xix. 12.

Saints have the greatest power to stir us up to an imitation of their virtues. When we approach them we seem seized by some invisible power. The very sight of them makes a deep impression on our heart; we are affected, as though he, who lies there, were actually interceding for us in our presence. Filled with a mysterious joy, we retire changed into other men. For this, has God left us the relics of the Saints."

To the insults, which ignorance or bad faith puts in the mouth of impiety or error, our answer shall be in the words of St. Ambrose: "In the body of the martyr, I honor the wounds which he received in the name of Jesus Christ; I honor the memory of virtue, which never

dies; I honor those ashes hallowed by a noble profession of his faith; I honor in them a germ of eternal life; I honor a hero, who teaches me to love God, nor fear death itself in his service."

Let us conclude; the Church does not command us to honor the Saints, but she judges it good and useful. She condemns those who censure it, "And with reason," says Bossuet, "for she should not suffer the wholesome practices of piety to be despised, or a doctrine hallowed by antiquity to be mocked by error."

II.

We meet in the lives of the Saints with many miraculous incidents, well suited to strengthen our faith and nourish the piety of the faithful. They are in fact the best justification of the honor which we render to the Saints. If an unenlightened credulity has admitted some which could not be established by proof, it is very certain that there are many others which cannot be rejected by any rules of sound criticism.

Facts not recorded in the Scriptures or solemnly recognized by the Church, are purely within the domain of history. If, however, they do not demand the homage of our faith, they do, when presented under certain conditions, require the res-

pect and belief of every enlightened man. It would be as illogical as it is unchristian to reject all without distinction. This would annihilate every basis of historic truth.

Shall we deny them, because they are extraordinary? This casts a doubt on God's omnipotence, and this question, seriously treated, would be impious, if it were not absurd. "Punishment," says even an avowed infidel, "would be doing over much honor to the one who would solve it in the negative; he should be confined in a mad house." Shall they be denied then, because the motive is hidden to our eyes? This is but another proof that our faculties are limited.

A wise and prudent man needs for

their attestation, nothing beyond reasonable evidence, the only basis of history. No one, uninfluenced by passion and prejudice, can deny, that many of the events recorded in the lives of the Saints or ascribed to their intercession, have this sanction of credible testimony. Science and virtue are even often combined so as to leave no reasonable ground to suspect either ignorance or fraud. These facts are often public, seen by a crowd of witnesses, and of a nature to require in their verification, neither great learning nor long research. Thus the number and character of the witnesses, the nature of the facts, the monuments which have come down to us give them sufficient authority.

Let us not bury them in silence; let

our lips be sealed neither by fear of ridicule from the Protestant or infidel, nor even by complaisance for the ill founded reserve of some timid Catholics. These facts will never produce errors fraught with danger to faith or morals. They will, on the contrary, serve to lead us on in virtue by a holy emulation, and to augment in our hearts confidence in the goodness of God and the protection and intercession of his Saints.

NOVENA

IN HONOR OF

Saint Francis Xavier.

The of the Novena,

OR

FIRST OF THE TEN FRIDAYS.*

MOTIVES OF CONFIDENCE IN ST. FRANCIS XAVIER.

AMONG the Saints honored by the Church, St. Francis Xavier is one of those, who are, in an especial manner, the object of the admiration, confidence and devotion of the faithful. This Novena especially, which we here present, used in happier days to arouse in an extraor-

* *See page* 30.

dinary manner the piety of nations. It is performed in many countries, and especially in Canada, with no less fruit than solemnity. Established long since at Montreal, it has always attracted a great concourse of the faithful, and there really assumes the form of a retreat, a sermon being delivered morning and evening. We cannot indeed be surprised at the eagerness of the faithful to share in these pious exercises; for what unbounded confidence should we not have in the intercession of this hero of religion, whether we consider—

First,—His incredible labors.—Leaving his native land, he traversed the vast ocean, and in ten years baptized with his own hand more than twelve hundred thousand idolaters, overthrew more than forty thousand idols, introduced the worship of the true God into almost three

hundred kingdoms, and in his travels more than trebled the circumference of the earth. Far from shrinking with dismay from so many hardships and dangers, "Still more," he cried, "still more."

Secondly,—His miracles—As well attested as they are striking and countless; vouched for by even Protestant authors. The process of his canonization cites no less than eighty-eight; besides which more than fifty persons are recorded to have been raised by him to life. In various parts volumes have been published, to record the favors obtained by his intercession. His apostolic career was one series of miracles. He had received from God in an eminent degree the gift of tongues. The very heathens styled him the man of prodigies, the Lord of nature; and in their idolatry carried their admiration

for him so far as to erect temples in his honor. And finally, by a perpetual miracle, his body, though twice buried in quick-lime, is still, after the lapse of two centuries, preserved, at Goa, untouched by corruption.

Thirdly,—The origin of this Novena, and the fruit of benediction which it has produced.—St. Francis Xavier himself recommended it to F. Marcellus Mastrilli, when he appeared to him and by a new miracle raised him from a bed of death, bidding him repair to Japan, where at a later date he obtained for him the happiness of shedding his blood for the faith. The holy practice was soon caught up in Italy, Spain, Portugal, France, Germany, and even in the New World, and was every where crowned with wonderful success; so that even though dead the Apostle of the East still continues his career of charity and zeal.

REFLECTIONS.

I. St. Francis Xavier has all the charity for me, that he had for so many others. Can he, who went to the uttermost parts of the earth, refuse me his assistance, if I invoke him? Can his charity have grown cold in heaven?

II. The holy Apostle has lost none of his great influence with the Almighty. He is at the fountain of grace, can I fear that I shall not be heard?

III. If there be any ground to fear, it is that my prayer is not accompanied by the dispositions which draw down the blessings of heaven, a pure, faithful, resigned and persevering heart.

Particular favors which may be asked of God by those who perform this Novena.

The exaltation of our Holy Mother, the Catholic, Apostolic and Roman Church.

The choice of a state of life, in conformity to the will of God, or grace to fulfil the duties of that in which God has placed us, and of profiting by the troubles which attend it.

Grace to pray with fervor.—A happy death.

Some virtue which you greatly need as purity or patience.

A triumph over some temptation, some predominant passion.

The success of something undertaken for God's glory.

Strength to surmount the obstacles in the way of salvation.

The conversion of some soul estranged from God.

The reconciliation of individuals or families at variance. Health for self or others,—any other corporal or spiritual favour.

METHOD OF PERFORMING THIS NOVENA.

The public and general Novena in honor of St. Francis Xavier is solemnized annually in the month of March, beginning on the fourth and closing on the twelfth of that month, the anniversary of the canonization of that servant of God. It may be made privately at any other time. The following practical suggestions are made that the reader may select such as shall suit him best:—

1. On the eve of the day that you propose to begin the Novena, put yourself

in a state of grace by a good confession, or at least by a perfect sorrow for your sins. It would be well, perhaps necessary, to take a retrospect of your past life, and see whether nothing has been omitted or neglected in your preceding confessions, which may now prove an obstacle to the grace which you expect.

2. Receive communion once at least during the Novena.

3. Hear mass in spirit at least, if you cannot be actually present each day; and if possible have some masses said for your intention, that is, to thank the Almighty for the favors that he bestowed upon St. Francis Xavier, and to obtain those which you now ask through his intercession.

4. Read the consideration given for each day, and if you have leisure, meditate on it for a time. Draw from it some

good thought to occupy your mind during the day, and thus help you to pass it piously.

5. Recite daily some prayers, such as those given hereafter with the Litany of the Saint. If you cannot read, say ten times the *Our Father*, *Hail Mary*, and *Glory be to the Father*, recommending yourself to God, to the Blessed Virgin and St. Francis Xavier, setting before them your wants with humility and simplicity. Do not forget that confidence in the all-powerful goodness of God, and in the power of his servant, must be the soul of your prayer; that your motive must be good; and that you must always pray with perfect submission to the will of God, especially if you ask a corporal favor.

6. Let your prayer be accompanied by alms, and some other works of mercy,

such as the instruction of the ignorant, visits to the hospitals, the prisons, the sick or afflicted.

7. During this time of devotion excite especially in your heart a spirit of penance, nor neglect to put it in practice. If you be unable to fast or perform other austerities, you can at least deprive yourself of some innocent pleasure, live with more recollectedness, be the first to greet one whom you dislike, even if he be your inferior; be more attentive to repress your vivacity, to subdue your passions, to govern your tongue, to restrain your curiosity, to overcome any repugnance which you may feel for acts of virtue; to offer to God some sacrifice which he has perhaps long demanded of you, and in general to discharge your duties with greater care and perfection.

PRAYER FOR THE NOVENA.

O God, who glorifiest those that glorify thee, and art honored in the honors paid to thy Saints, grant propitiously that I, who venerate the glorious merits of thy servant, St. Francis Xavier, may feel the efficacy of his holy patronage.—*Amen.*

Holy Spirits of the choir of Angels beg for us and with us all the graces of which we stand so much in need, and which are the particular object of our Novena.

NOTE.

* The exercises of this Novena may be used also for the devotion of the Ten Fridays. This is a favourite devotion in many parts of Europe and the East, and is everywhere attended with great fruit. It consists in giving St. Francis Xavier some mark of confidence or respect, for ten consecutive Fridays. That day was chosen, first, because St. Francis always had a most tender and ardent devotion for the passion of Our Lord; Secondly, because St. Francis Xavier died on a Friday, about the hour when Our Saviour expired on the cross: Thirdly, because a crucifix at Xavier castle, the birth place of the Saint was miraculously covered with a bloody sweat, every Friday during the last year of the life of this miraculous man; and also, whenever the Saint was overborne by his great labours or in imminent peril; as though when the Apostle suffered for Jesus, Jesus, though impassible, would have suffered for him; Lastly, The number ten was chosen, because for that number of years St. Francis labored in the Indies and Japan with unwearied zeal and inconceivable success for the conversion of sinners and idolaters.

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Conversion
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St. F. Xavier

First Day of the Novena,

OR

SECOND FRIDAY.

CONVERSION OF ST. FRANCIS XAVIER AND HIS PERFECT DISENGAGEMENT FROM ALL EARTHLY THINGS.

XAVIER, completely enslaved by self love, and dazzled by a false glory, thought of nothing but advancement in the world in the career of letters in which he excelled, and was teaching with great success at Paris, when Ignatius Loyola, who was at that time laying the foundations of his Society, cast his eyes upon him as an important conquest for the glory of God. That holy man attempted it; he pressed him not to neglect his salvation, and often

repeated to him these words of Our Saviour: "What will it profit a man to gain the whole world and lose his own soul?" And by the help of God's grace he rescued him from the giddy torrent of the world, and inspired him with the design of giving himself entirely to God.

Xavier thus gained, made a month's retreat under the guidance of St. Ignatius. He came forth full of the spirit of God, changed in fact into another man. No mortal object could now arrest his glance for a single moment. A rich benefice is offered to him at Pamplona, and he refuses it. But when it is proposed to make, in the spirit of devotion, a pilgrimage to the Holy Land, he binds himself by vow to accomplish it. He had been vain, haughty, delicate, and eager for praise: he begins to serve his companions with humility. At Venice he took up

his lodging in the hospital of the incurables, making the beds of the sick, dressing their sores, and rendering them the most humble services; and in order to master his self love and his natural delicacy, which would have loathed so abject a calling, he gazed steadily on the ulcer of a man laboring under a loathsome disease, and in spite of all the repugnances of nature, drained the sore. At last to offer to God the most difficult sacrifice of his heart, when quitting Europe to go to the East Indies, he passed near the castle of Xavier, but would not turn off from his road for a short distance to see his family, and to take a last farewell of his mother, who was still living, and for whom he had always felt the most tender affection. He consoled himself for this heart rending privation by the prayers which he

addressed to God for her, and by the hope of seeing her in heaven for all eternity. The sincerity of a conversion may certainly be judged by such admirable instances of complete disengagement from all that is not God.

REFLECTION.

1. Do I really serve God? Have I not as much, and perhaps more, reason than Xavier, to think seriously of my conversion, and of weaning my heart from earth?

2. What obstacle is there to my serving God? Is it myself? I must master myself. Is it the devil? I must resist him. The world? I must despise it.

3. Xavier obeys his vocation and sanctifies himself. It is by fulfilling my duties, according to God's pleasure, that I also can and should sanctify myself.

PRAYER.

Break, Almighty God, the ties which still bind me to earth and convert me all in all to thee. This favor I intreat through the intercession of thy faithful servant, St. Francis Xavier. Amen.

Holy Spirits of the choir of Angels, I rejoice with you for your fidelity to God: obtain for me the grace of sincere conversion, and pray that all souls alienated from God, may happily return to Him. Amen.

Second day of the Novena,

OR

THIRD FRIDAY.

MORTIFICATION OF ST. FRANCIS XAVIER AND HIS LOVE OF SUFFERING.

We cannot serve Jesus Christ, says St. Paul, without crucifying our flesh and our inordinate desires, that is, unless we be mortified. This St. Francis Xavier perfectly understood; this made him embrace a life of penance. During the first retreat, he passed three or four days without taking any food, and practised the most astonishing austerities, which he moderated indeed by order of Ignatius; but of which he never entirely gave up the use. Destined to preach

Christ crucified, he by his example effectually supported the doctrine that he taught of the necessity of self-denial and of penance.

In Europe he lodged in the hospitals, and always lived on alms; in the East Indies his ordinary meals were those of the poor, rice and water; and even of this he ate so little that one of his companions assures us that it was only by some miracle that he could live. During his apostolic labors in Japan he abstained entirely from meat and fish, living merely on bitter roots and boiled herbs. He always traveled on foot, even in Japan, where the roads are very rough, and often went bare-footed in the most rigorous season. He slept three hours at the most, sometimes on the ground in a fisherman's hut, sometimes on the ship's cables or on the deck. All the austeri-

ties, which the Bonzes, who are great hypocrites, pretended to practice, in order to impose on the people, were actually performed by him to the letter, so truly did the desire of suffering for Christ and for the edification of his neighbour, inspire him with the love of the cross and induce him to embrace it with pleasure.

REFLECTIONS.

1. I have sinned; I may yet sin again; great motives induce me to do penance and to mortify a body which can ruin any soul.

2. I run great danger by deferring my penance too long, I will perhaps not be able at the hour of my death; it is terrible in Purgatory, eternal, yet useless in Hell.

3. But what penance can I do? That which the saints have done. I will at

least unite my crosses to my Savior's, and bear them for his love.

PRAYER.

I am most guilty, O Lord; and without thy help can do naught to atone for my sins. Help me, therefore, O God of strength, to use against myself a wholesome violence, and to bear in a spirit of penance the trials of life; uniting them with the sufferings of my Savior; I offer them to Thee with those of St. Francis Xavier. Amen.

O blessed Spirits of the Choir of Principalities, I congratulate you on having preserved your fidelity to your God: Oh! implore for me and for all sinners the spirit of penance and Christian mortification, in order to expiate our past iniquities, and save us from all sin hereafter. Amen.

Third day of the Novena,

OR

FOURTH FRIDAY.

ST. FRANCIS XAVIER'S LOVE OF GOD AND ZEAL FOR HIS GLORY.

THE fire of divine love glowed so intensely in Xavier's breast that he seemed wholly inflamed by it. His countenance was often seen lit up with its flames. The transports of its ardor he could neither hide nor restrain, and even during his sleep, he was often heard to cry out: O blessed Trinity! O Jesus! O Jesus, delight of my soul! He was fired with the desire of shedding his blood for the greater glory of God, and his heart bled when he saw Him offended. When the

trials and labors which awaited him in the East Indies and in Japan were revealed to him, "Still more," he exclaimed, "O Lord, still more!" He could never be sated with them.

But his love was not confined to these tender emotions; what he undertook and accomplished shows far better its extent, its energy. Appointed to the Eastern Missions, he left Italy and Portugal where his labors were surpassed only by his success, crossed the ocean, repaired to the uttermost parts of Asia, penetrated into many regions till then unknown, preached the gospel in all the Islands of Japan, overthrew more than forty thousand idols, baptized more than twelve hundred thousand idolaters, and introduced the worship of God into about three hundred kingdoms, undergoing for this purpose innumerable labors, expos-

ing himself to the most fearful dangers, facing death, bearing all kinds of torture, surmounting the greatest obstacles, and making all bow to the power of his zeal. What zeal! what love! But regarding all this as nothing, he still intended to go to China, then to Tartary, and after passing by the north into Europe, there to bring back to the bosom of the church those who had strayed, and revive the ancient purity of morals; afterwards to proceed to Africa and thence once more to Asia in order to subjugate new kingdoms to Christ. Such is the zeal which the love of God inspires.

REFLECTIONS.

1. Can I without confusion compare my coldness and indifference for the interests of God to the zeal and fervor of St. Francis?

2. Am I rejoiced when I see my Creator loved and served? Am I grieved when I hear his adorable Name taken in vain, or see his holy Commandments transgressed? God is my king, my benefactor, my father.

3. To love him then with all our hearts, to labor and suffer for his glory; to prevent evil and encourage good are acts of zeal from which no one was ever exempt.

PRAYER.

I am confounded, O God of my heart, and blush through shame, for having served thee so little and served thee so ill, after all the benefits thou hast bestowed upon me and still dost promise to bestow. Alas! Shall I never cease to be ungrateful! Yes, O Lord, for henceforth I will love thee, and none but thee; now

have I begun, do thou support my weakness. Amen.

St. Francis Xavier, pray for me.

Blessed Spirits of the Choir of Powers, I congratulate you on your fidelity to God, obtain for me the grace to do all that I can to increase the number of his servants, and lessen the offences daily committed against him.

Fourth day of the Novena.

OR

FIFTH FRIDAY.

XAVIER'S CHARITY AND ZEAL FOR THE SALVATION OF SOULS.

Love of his neighbor was always deeply rooted in the heart of Xavier. His solicitude for the poor, the afflicted and the sick, was really that of a father. Although apostolical legate, he went begging through the streets of Goa to procure relief for the indigent Portuguese and Hindoos. His miracles were for the most part wrought to remedy public or private evils. Those even who persecuted him the most, enjoyed the greatest share in his love and prayers;

thus it was that he daily offered up the holy sacrifice of the mass for the Governor of Malacca during nearly all the time that he received such infamous treatment at his hands.

But his ardent charity appeared more strikingly in his zeal for the salvation of souls. He fain would have converted all the nations of the earth, yet he took no less pains for the conversion of a single individual than he would have taken for that of a whole nation. When a poor man or a child asked for him, he left all to give himself up entirely to the impulse of charity. Nothing could arrest him when souls were to be saved. In vain was it represented to him that, in the island of Moro, whither he desired to go, and which he actually visited and converted, the air was fatal to strangers, the earth often opened, and swallowed up the

inhabitants, the cruel and savage natives poisoned one another and fed on human flesh, without any regard to the ties of kindred. He answered that if great riches were there to be had, self interested men, unappalled by these dangers would have flocked thither in thousands; what! added he, shall souls to be saved be looked upon as nothing, and charity be less intrepid than avarice? It is impossible to read without astonishment all that even Protestants have written concerning the admirable effects of his zeal, and yet they have given but a trifling portion of what he really effected.

REFLECTIONS.

1. Every Christian is an Apostle in his own family; zeal should interest parents towards their children, their servants, &c.

2. If we sin by not contributing, as much as lies in us, to the salvation of

our neighbor, how dreadful a crime must it not be to contribute in any manner to his eternal ruin.

3. What zeal can he have for others, who has no charity for himself? Xavier saved a million of souls, and I do not even think of saving my own.

PRAYER.

Thou hast ransomed our souls, O divine Jesus, at the price of thy blood; why cannot I shed mine for the salvation of my brethren? I will at least endeavour to edify, console, instruct and sanctify them as much as lies in my power, aided by thy grace and the example of St. Francis Xavier. Amen.

Blessed Spirits of the Choir of Virtues, I congratulate you on your faithful adherence to God; implore for me the virtue which the Sacred Hearts of Jesus and Mary desire to see reigning in my heart.

Fifth day of the Novena.

OR

SIXTH FRIDAY.

XAVIER'S CONFIDENCE IN GOD.

We can undertake, and hope for, all things, when like St. Francis Xavier, we put all our trust in God. No one but he was ever in so many perils by sea and by land. A vessel, in which he happened to be, was dashed to pieces by a dreadful storm, and he, for three days and three nights, lay at the mercy of the winds and waves. He fell several times into the hands of an infuriated populace, and was fired at by the barbarians with poisoned arrows. The Mahomedans, and the Brahmins sought by various means to

take away his life. The Bonzes after many furious but fruitless attempts, finally assembled to the number of three thousand, resolved on using every effort to accomplish his destruction. These dangers however damped not his courage; the more he was threatened, the more he trusted in God. "Were we," said he in one of his letters, "not only in the midst of barbarians, but even in the empire of the demons, neither the outpourings of the most violent passions nor all the rage of hell could harm us without God's permission; him and him alone do I fear." It seems indeed that God, moved by the confidence and faith of his servant, had placed his power in his hands. This appears in the astonishing miracles which were so ordinary to him, and which struck the Pagans so much that they called him the wonder-worker, the friend

of heaven, the lord of nature, the God of earth. He renewed all the miracles wrought in the time of the Apostles, possessed the gift of tongues, cast out devils, healed the sick, arrested alone a whole army of barbarians, obtained the total defeat and dispersion of a hostile heathen fleet, sweetened the waters of the sea, appeased storms, saved the shipwrecked, predicted the future, read and revealed the secrets of hearts. In fine, it was almost a miracle in him to work none: for putting all his confidence in the Almighty he shared, as it were, his omnipotence.

REFLECTIONS.

1. God sees all my wants, he can do all things, and he honors me with his love: what more is needed to excite my confidence?

2. Our continual unfaithfulness renders us fearful before God. We dare not hope in him, because we know that we are undeserving of his approbation.

3. Let us take every means to please this God whose goodness is infinite, and we may, like St. Francis, rely on the miraculous effects of his power.

PRAYER.

In thee, O Lord, I put my confidence. Thou seest my necessities and canst help me. Thou art my father, and were hell with all its powers armed against me; like St. Francis Xavier, I fear not beneath so powerful a protection; I ask it of thee through the intercession of thy blessed Apostle. Amen.

Blessed Spirits of the Choir of Dominations, I congratulate you on your fidelity to God; obtain for me the grace to perform at all times and in all things his holy will.

St. F. Xavier
avec les Soldats | and the Soldiers

Sixth day of the Novena,

OR

SEVENTH FRIDAY.

XAVIER'S MEEKNESS.

WHEN Xavier had given himself up to God, one of the first lessons he learned of his Divine Master was meekness. This amiable virtue banished from his heart every ungoverned impulse of anger, made him perfect master of his passions, and enabled him to moderate the ardor of his zeal notwithstanding the extreme vivacity of his temper. An engaging and pleasing air, affability of manners, a cheerful and complaisant humor, gained him every heart. So agreeable and interesting was he in conversation, that all, soldiers,

merchants, the educated and the uneducated, sought his company and left it but with regret. The king of Bungo, one of those who were converted by him, captivated by the charms of his society, said to him one day: if I go to Paradise, Father Francis, I wish even then to be near you. He sought the attachment of his neighbour only to inspire him with the love of God, and so irresistible was his meekness that he never failed to attain his end.

Once in particular he lodged with three dissolute soldiers, whom he entirely reformed after having passed a whole lent with them and won their affections by his pleasing manners. Thus also he converted a noble Portuguese, a professed unbeliever, who at length yielded to his pressing solicitations. The most savage barbarians and man who had interwoven

crime with their very existence, lost while with him their natural ferocity and brutality. He was nevertheless severe and inflexible when it was necessary, terrible even when occasion required him to show all the power of his zeal. Thus he acted towards the governor of Malaca who through a spirit of self interest and jealousy always obstinately thwarted Xavier's design of passing into China to announce the Gospel. Yet even then his apostolical firmness was always tempered by the greatest kindness; silence, modesty and prayers were his only return for this ill treatment, these insults and calumnies.

REFLECTIONS.

1. We like mildness in others, their moderation charms us; but would not others like in us what pleases so much in them.

2. Control your temper, moderate even your zeal. Sourness and anger are evils and evils are never productive of good.

3. The happiness of resembling Jesus Christ and partaking in his promises, the satisfaction of living in peace with God, our neighbour and ourselves are strong motives to engage us to be meek.

PRAYER.

O most amiable Savior who hast so earnestly recommended meekness, help me to bear with patience all the evils that may befal me, to restrain my natural vivacity, and like St. Francis Xavier to preserve my soul in peace amidst the troubles which continually agitate my life. Amen.

Blessed Spirits of the Choir of Thrones, I congratulate you on your faithfulness to God, may my heart by your prayers become a sanctuary wherein Jesus and Mary may dwell for ever in meekness. Amen.

Seventh day of the Novena,

OR

EIGHTH FRIDAY.

HUMILITY OF ST. FRANCIS XAVIER.

One of the virtues which St. Francis most habitually practised and in which he made the greatest progress was humility. Before sailing for the East, an officer by order of the King asked him for a list of what he needed for the voyage. His answer was, that he humbly thanked his Majesty, but that he needed nothing. You will not at least, continued the officer, refuse the services of a valet. I do more, replied Xavier; I intend to be not only my own servant but the servant of others. And such in fact he was dur-

ing the voyage and during the whole time he spent in the East. The Portuguese officers and merchants, who were aware of his noble origin, for the house of Xavier was not only illustrious, but allied even to the royal blood of Arragon and Navarre, could not contain their astonishment, when they beheld him, as though the meanest of men, clad in a poor worn out habit, which he mended with his own hands: living for the most part on the crusts he begged: delighted with the company of children and the poor; nursing the sick, and becoming in fact the servant of all. Yet nothing was more edifying than the humble sentiments which Xavier had of himself. Amid those amazing works which drew upon him the admiration and applause of the whole world, the Saint, sensible only of his nothingness and sins, humbled himself before God,

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St. F. Xavier
avec les Enfans | among Children

nor could understand how men could find aught in him to esteem. His miracles he attributed to the faith of the sick or the innocence of the children, whom he employed to work them, and according to himself, the blessings which the Almighty poured forth upon his labors, were the effect of the prayers offered up for him. If, however, his success failed to correspond to his zeal, the blame he took entirely to himself: to believe him, all the evil came from him, his sins prevented all the good he left undone.

"I have never known," he writes to St. Ignatius, then General of the Order, "as I know here in Japan, the abyss of faults and imperfections that crowd my soul: I see them and am sensible how necessary it is for me to have one to watch over and direct me."

REFLECTIONS.

1. What reasons have we not for humiliation? The sight of what we are, the uncertainty of what we shall be, the blindness of our understanding, the weakness of our heart, our countless sins.

2. Our innate pride and false ideas of propriety, raise a thousand obstacles to humility: but can any obstacle avail against the precepts and example of Christ.

3. Let us study that divine model, and so act that our thoughts, sentiments, words, and manner, bear, as far as possible, the impress of his humility.

PRAYER.

Thou knowest, O Lord, how necessary humility is to me; and yet how difficult my blind self-love renders the practice of this virtue. Grant me thy grace the better to know my misery, to crush my pride,

and, like thy servant St. Francis, to find pleasure in the most mortifying humiliations. Amen.

Blessed Spirits of the Choir of Cherubim, I congratulate you on your fidelity to God: obtain for me the grace to humble myself in spirit beneath all men by a true humility and self-contempt. Amen.

Eighth day of the Novena,

OR

NINTH FRIDAY.

PIETY OF ST. FRANCIS XAVIER.

THAT spirit of piety which contributed so powerfully to the sanctification of Xavier had been imbibed by him in the first retreat which he made under the guidance of Ignatius: he maintained and increased it by frequent communings with God. When at Goa, he retired to the belfry to escape all interruption, during the two hours which he daily spent in meditation. When at sea he passed in the same holy exercise, the hours from midnight till day break. This the sailors knew. "We need not fear a tempest,"

they would say. "Father Francis is conversing with God." His scanty rest he often took in the church, and generally on the very steps of the altar: spending the residue of the night in prayer before the Blessed Sacrament.

When able to find a confessor he approached the tribunal of penance daily. He celebrated the Holy Sacrifice with so recollected and touching an air that his fervor was caught up by all present. Tears of gratitude, tenderness and joy flowed from his eye, and he conversed with his God as though visibly before him.

Towards the Most Holy Trinity his devotion was very great. So frequently did he invoke the Triune God by the words, 'Most Holy Trinity,' that they were at last used even by the idolaters; ignorant as they were of the meaning.—

Wonderful was his confidence in the merits of the passion of Our Lord.—The Blessed Virgin he honored as his mother and patroness, and omitted no device to inspire the neophytes with a fervent devotion towards her: he also offered constant prayers to the Holy Angels, and St. Joseph, for under their protection he had placed his missions.

REFLECTIONS.

I. We complain that we do not feel sufficient piety: this is because a love of the world, and an eagerness to satisfy our every desire, have usurped the place of a relish for the things of heaven.

II. It is, however, of faith, that the least act of an interior life, or aught that is done for the soul, is far more precious than the whole world.

III. The frequentation of the Sacraments, assiduous prayer, reading of pious

books, and self-watchfulness, excite and nourish this piety in the soul.

PRAYER.

O Holy Ghost, who infusest into our hearts the heavenly gifts of thy grace, inspire me with a love of piety, that I may henceforth serve Thee with a purity of heart and a fervor of spirit, equal, if possible, to the purity and fervor of thy faithful servant, Saint Francis Xavier. Amen.

Blessed Spirits of the Choir of Seraphim, I congratulate you on your fidelity to the Almighty: implore for me a tender, generous and constant love for the Sacred Hearts of Jesus and Mary.

Ninth Day of the Novena,

OR

TENTH FRIDAY.

ST. FRANCIS XAVIER'S RESIGNATION TO DIVINE PROVIDENCE.—HIS HOLY DEATH.

THE whole life of St. Francis Xavier was an entire self-resignation to the guidance of Divine Providence. But if this submission to the decrees of heaven, this entire resignation to Providence, were ever more strikingly displayed, it was especially in his design of entering China, despite the multiplied obstacles thrown in his way, yet which he almost entirely surmounted. Behold him now, in sight of that vast empire! his desires seem now to be fulfilled. But, alas! the merchant who

had promised to bear him in, is faithless; the Chinese who was to have been his interpreter, disappears. In this distressing moment he is seized with a raging fever; conscious that he would never rise again, his thoughts were centered on his approaching voyage to Eternity.

The close air and the fitful motion of the ship heightened his fever. They laid him on the shore, exposed to a keen blast: there he would have died, had not a Portuguese carried him into a wretched cabin, little better than the strand. There Xavier awaited his last hour, forsaken by all, without a remedy, without food, without assistance. All forsook him but God, and in God alone he rested; his consolation was to look up to heaven, or fix his eyes on the crucifix which he clasped in his hand; turning at times his streaming eyes to China, filled with anguish to leave it

still idolatrous: yet contented to make this sacrifice of his zeal and life to God. After two days, thus spent without any nourishment, he gradually sunk, and at last calmly gave up his soul, on the second of December, 1552, in the forty-sixth year of his age, and the tenth of his apostleship in the East. His dying words were "In te Domine speravi; non confundar in æternum." "In thee O Lord have I hoped; I shall not be confounded forever."

REFLECTIONS.

I. How sweet it is thus to resign the soul into the hands of God. A happy death! this must henceforth be my only thought.

II. For this happiness I can prepare only by submitting with entire resignation to him who disposes of all the events of my life.

III. Whatever then befals me, be it pleasing or not, it is by the will of God. I shall bow down: my resignation glorifies him, and at the same time, draws down his graces upon me.

PRAYER.

Lord, I will all that thou wilt, because thou wilt, as thou wilt. Dispose of me according to thy good pleasure in this life, but forsake me not in my last hour; grant me then the grace to die in thy love, like thy blessed servant, St. Francis Xavier. Amen.

Angel of God, my Guardian, to whom I have been committed by the Divine clemency, enlighten, guard, direct and govern me, this day, and during my whole life, but particularly at the hour of my death.

PRAYERS

FOR

Each day of the Novena or for each of the TEN FRIDAYS.

PRAYER TO ST. FRANCIS XAVIER.

GLORIOUS Apostle of the Indies! St. Francis Xavier, I come with humble confidence to implore thy protection this day, and beg thee to stand as my intercessor, at the Throne of the Father of Mercies. Thou hast ever been so zealous for souls, so charitable to assist them in every need; thou still daily givest such signal marks of the power which thou enjoyest in heaven; do not, O great Saint, refuse the same zeal and charity

to me: may thy favor with the Most High avail to obtain for me the grace which I beg of Him, in this Novena which I perform in thy honor. Thou didst go to the ends of the earth to serve barbarians and enemies of the faith; and now a child of the Church comes to thee, who honors thee, who blesses God with his whole heart for the graces He showered on thee; who chooses thee as his protector, and who invokes thee with unwavering trust. Can'st thou be less zealous and less powerful this day than thou wast then? Those who invoke thee, daily experience the happy effect of thy zeal and power; shall I alone be excluded from thy tender and compassionate charity? No, my beloved protector, thou wilt not refuse me; my confidence in thee is too great not to believe that thou wilt hear my prayer, that thou

wilt intercede for me, that I may obtain the grace which I ask for thy greater glory! Amen.

PRAYER COMPOSED BY ST. FRANCIS XAVIER,

And daily recited by him, to beg of God the conversion of the heathen.

O God! Eternal Maker of all things, remember that the souls of the unbelievers were created by thee and formed to thy image and likeness. Behold, Lord! to thy dishonor hell is filled with them. Remember that Jesus, thy Son, suffered for their salvation a most cruel death. Let the heathen no longer, Oh Lord, I implore thee, despise thy Son. But appeased by the prayers of thy Saints and of thy Church, the most holy spouse of thy Son, and forgetful of their idolatry and unbelief, grant that they too, may at

last acknowledge Our Lord Jesus Christ, whom thou hast sent, who is our salvation, life and resurrection, by whom we have been saved and redeemed. To whom be glory through ages of ages without end. Amen.

LITANY
OF
Saint Francis Xavier.

This Litany was composed by a holy Prelate, Gaspar de Villarcet, Bishop of Santiago, in Chili, in thanksgiving for a great miracle wrought in his behalf. A violent earthquake prostrated his palace, in which he was at the time. In this crisis he made a vow that if God preserved his life, through the intercession of St. Francis Xavier, he would execute some work in honor of that great Saint. He was found unharmed amid the ruins, beneath which all deemed him crushed, and to fulfil his vow composed this Litany.

LORD have mercy on us,
Christ have mercy on us,
Lord have mercy on us,
Christ hear us,
Christ graciously hear us,

God, heavenly Father,
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God.

Have mercy on us.

Holy Mary,
Holy Father Ignatius,
St. Francis Xavier, most worthy son of our holy Father Ignatius,
St. Francis Xavier, Apostle of the Indies,
St. Francis Xavier, announcing good things,
Vessel of Election bearing the name of Jesus before the Gentiles,
Overflowing vessel of divine love,
Support of the Eastern Church,
Defender of the Faith,
Subverter of infidelity,
Preacher of Gospel truths,
Destroyer of idols,

Pray for us.

Have mercy on us.

Pray for us.

Chosen instrument of the Father to extend his Divine glory,
Faithful imitator and associate of Jesus Christ, the Son of God,
Resounding trumpet of the Holy Ghost,
Pillar of the temple of God,
Light of Pagans,
Master of the faithful,
Mirror of true piety,
Model of apostolic spirit and holiness,
Guide in the path of virtue and perfection,
Light of the blind,
Foot of the lame,
Helper in famine, pestilence and war,
Terror of demons,
Life of the dead,
Thou, whose power the sea and tempests obeyed,
Worker of miracles,

Pray for us.

Refuge of the wretched,
Joy of the comfortless,
Splendor of the East,
Tabernacle of incorruption,
Glory of the Society of Jesus,
Xavier most pure,
Xavier most chaste,
Xavier most obedient,
Xavier most humble,
Xavier, lover of the cross of Christ and of labors for Christ,
Most ardent in zeal for the honor of God and the good of souls,
Angel in life and manners,
Patriarch in love and zealous care for the people of God,
Prophet in gift and spirit,
Apostle in dignity and merit,
Doctor of the Gentiles, mighty in word and work,
Martyr in desire of dying for Christ,

Pray for us.

Confessor in virtue, and in thy profession in life,
Virgin in soul and body,
Thou in whom by the mercy of God we honor the assembled merits of all the Saints,
} Pray for us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, hear us, O Lord,
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ hear us.
Christ graciously hear us.

v. Pray for us, St. Francis Xavier.

R. That we may be made worthy of the promises of Christ.

PRAYER.

O God, who hast vouchsafed to gather the nations of the East into thy Church by the preaching and miracles of St.

Francis, grant mercifully, that we who venerate his merits, may imitate also the example of his virtues; through Jesus Christ, our Lord. Amen.

THE

Manner of hearing Mass.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will draw near thy altar, O my God, there to gain new strength and vigor to my soul, and I beseech Thee, by thy grace to separate me from those unbelievers who have no trust in Thee :—that grace which comforts me, when the remembrance of my sins afflicts and casts me down :—that grace which lets me know there is an everlasting refuge in thy goodness, and that Thou art ready to forgive even our greatest sins upon a sincere repentance.

The people may say the Confiteor after the Priest, or as follows :

I CONFESS then and acknowledge, O my God, not only to Thee, to whom the secrets of my heart are already known,

but also to that sacred assembly of saints who are eternally blessed with thy presence, to all about me, that are here present, groaning under the burden of sin, that I have infinitely offended Thee in my thoughts, in my words, and in my actions; and that nothing but thy infinite mercy can equal my sins; therefore, I beseech those favorites of heaven, that are always attending thy divine majesty, to intercede for me: And, first, that glorious and perpetual Virgin, thy ever blessed mother; then thy pure and holy angels, and all thy saints, who are inflamed with divine charity: and lastly, all those who here below are endeavoring, though at a distance, to follow their great example.

After the Confiteor:

O MY GOD, who hast commanded us to pray for one another, and in thy holy church hast given, even to sinners, the power of absolving us from sin; receive, with an equal bounty, the prayers of thy

people for the priest, and those of thy priest for the people.

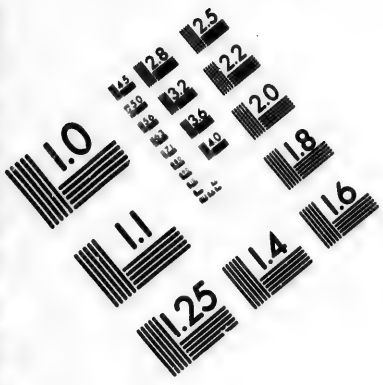
While the Priest is going up to the Altar.

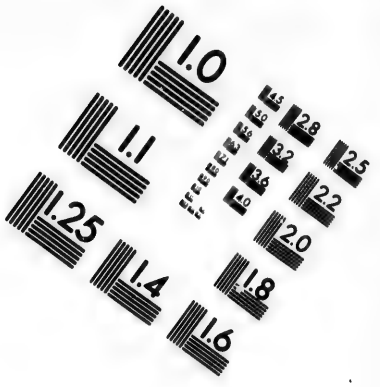
UNITE, O Lord, our hearts and our wills' and remove from us every thing that may in any way make us unfit for appearing in thy sanctuary.

Though we are unworthy of ourselves, yet our comfort is, we the legitimate posterity of those blessed saints, whose sacred relics are placed near thy holy altar. Grant, then, through their prayers, what Thou mayst justly refuse the slothful tepidity of ours, and forgive us all our sins.

At the Introit, or when the Priest goes first to the Book:

GRANT, Lord, we may be truly prepared for the offering of this great sacrifice to Thee this day ; and because our sins alone can render us displeasing to Thee, therefore, we call aloud to Thee for mercy.





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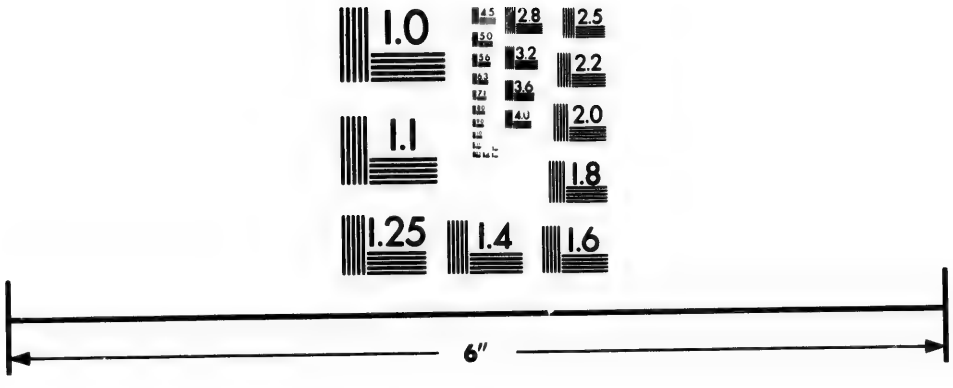

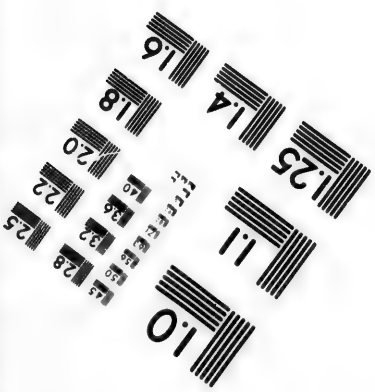

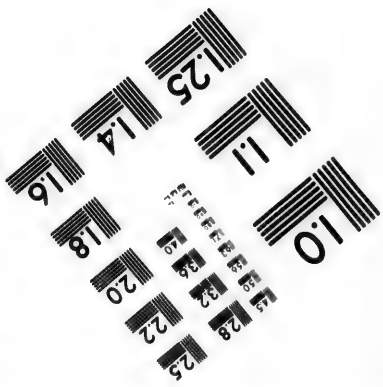

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At the Kyrie Eleison:

HAVE mercy on me, O Lord, and forgive me all my sins; and though I have nothing of my own to move thy goodness, yet let my importunity prevail; have mercy on me, O Lord, have mercy on me.

GLORIA IN EXCELSIS.

GLORIA in excelsis Deo, et in terrâ pax hominibus bonæ voluntatis. Laudamus te, benedicmus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domini Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Pa-

GLORY be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God,

tris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus, Tu solus Domînus, Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloriâ Dei Patris. Amen.

Son of the Father, who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayers. Who sittest at the right hand of the Father, have mercy on us, for Thou alone art holy, Thou alone art Lord, Thou alone O Jesus Christ, together with the Holy Ghost, are most high in the glory of God the Father. Amen.

When the Priest turns to the People, and says:

Dominus vobiscum.

BE Thou always with us, O my God, and let thy grace never depart from us.

While the Priest is saying the Collects, or Prayers of the Day, the People may thus join with him:

ALMIGHTY and eternal God, we humbly beseech Thee mercifully to give ear to the prayers of thy servant, which he offers Thee in the name of thy church, and in behalf of us thy people: accept them to the honor of thy name and good of our souls: and grant us all those blessings which may any wise contribute to our salvation: through Jesus Christ. Amen.

On a Sunday, or Holyday, may be said:

O GOD, who never forsakest those that put their trust in Thee, mercifully hear our prayers; and since our weakness is such, that without Thee we can do nothing, grant us the daily assistance of thy grace, that, in observing thy commandments, we may ever be acceptable to Thee: through our Lord Jesus Christ. Amen.

On the Festival of a Saint:

GRANT, we beseech Thee, Almighty God, that the example of thy saints may effectually move us to reform our lives, that whilst we celebrate their festivals, we may also imitate their actions: through our Lord Jesus Christ. Amen.

At the Epistle:

THOU hast taught us, O Lord, by thy prophets and apostles: grant we may so improve by their doctrine and example, in the love of thy holy name, that we may manifest in our lives whose disciples we are; that though we live amidst corruption, we may not follow the inclinations of flesh and blood; but having mastered all our passions, we may be directed by thy light, be strengthened by thy grace, walk in perfect observance of thy law, and serve Thee with clean hearts.

At the Gradual.

HOW wonderful, O Lord, is thy name through the whole earth! I will bless

Thee, Lord, at all times: thy praise shall be ever in my mouth. Be thou my God and my protector. In thee alone will I put my trust; let me not be confounded for ever.

When the Priest stands bowing down before the middle of the altar, and the Book is removed to the other side:

WHAT ears, O Lord, are fit to hear thy gospel, or heart to receive it, except they are first prepared by thy sanctifying grace? Let the fire, then, of thy love, have the same effect on us as the fire of thy altar had on the prophet Isaiah; for thus only, O Lord, will thy holy word be to us a means of life, and never rise in judgment against us.

At the Gospel:

IMPRINT, O Lord, we beseech Thee, the maxims and rules of thy gospel deep in our hearts, that, while we profess ourselves Christians, we may not live like Heathens. What will it profit me, if I know thy will and do it not—if I hear

thy law, and keep it not? This will be only to turn the food of life into poison, and make the way to happiness the increase of my damnation. Deliver me, O God, from this error; and so perfectly at present possess my heart, that my rebellious appetites being overruled by thy grace, I may henceforth live in the denial of myself, and, like thy true servants, only hear and follow Thee.

THE NICENE CREED.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

I BELIEVE in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de

And in one Lord Jesus Christ, the only begotten son of God, and born of the Father before all ages. God of God, light of light,

lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Mariâ Virgine: ET HOMO FACTUS EST.* Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est. Et resurrexit tertiâ die, secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris et

true God of true God. Begotten, not made. Consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven; and became incarnate by the Holy Ghost, of the Virgin Mary: AND WAS MADE MAN.* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the

* Kneel in reverence of Christ's incarnation.

iterum venturus est cum gloriâ, judicare vivos et mortuos: cujus regni non erit finis.

right hand of the Father. And he is to come again with glory, to judge both the living and the dead, of whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam, et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mor-

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one only Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the

tuorum. Et vitam venturi seculi. Amen.

dead, and the life of the world to come. Amen.

At the Offertory, when the Priest uncovers the Chalice, and offers the Host on the Paten, the people ought to offer it with him:

ACCEPT, O Eternal Father, this offering we make Thee: it is only bread as yet: but by a miracle of thy power and grace, Thou art going to make of it a holy and eternal host, who offers himself to Thee for the salvation of all the faithful, absent and present, living and dead. Regard not, O Lord, our misery, except it be with an eye of pity; but look on that eternal Priest, Christ Jesus, who being innocent and spotless, is continually our advocate before Thee, pleading for the remission of our sins, and the relief of our necessities.

When the Priest at the corner of the Altar, puts Wine and Water into the Chalice:

IN thy incarnation, O Lord, Thou hast united the divinity to our frail human nature; but go on still daily, we beseech Thee, with thy works of mercy; and grant that we, thy people, may be so truly united to Thee, that neither interest, pleasure, nor neglect, may be ever able to divide us from Thee.

When the Priest offers the Chalice in the middle of the Altar:

WE offer Thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume, for our salvation, and for that of the whole world.

When the Priest bows down:

ACCEPT us, O Lord, in the spirit of humility, and a contrite heart: and so may our sacrifice be made this day in thy sight, that it may be pleasing to Thee, O Lord God.

When he blesses the Bread and Wine, which he has offered, making the sign of the Cross over them:

THERE remains now this to be done by Thee, my Lord, that Thou come, O most holy and Almighty God, and bless and sanctify what already begins to belong to Thee.

When the Priest washes his fingers at the corner of the Altar:

THOU, O Lord, who once vouchsafedst to wash thy disciples' feet, before their invitation to thy holy table, wash us also, we beseech Thee, O Lord; and wash us again, not only our feet and hands, but our hearts, our desires, and our souls, that we may be wholly innocent and pure.

When the Priest in the middle of the Altar, stands bowing down:

RECEIVE, O holy Trinity, this oblation which we make to Thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and in honor of the

ever blessed Virgin Mary, of blessed John Baptist, of the holy Apostles Peter and Paul, and of all the Saints, that it may be available to their honor and our salvation. And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth; through the same Christ our Lord. Amen.

When he turns about and says, Orate Fratres, *the People ought to pray, as he desires, saying:*

MAY our Lord receive this sacrifice, from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole church.

When the Priest is saying the Prayers proper to the Day, in a low voice, the People may thus join with him:

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants are making to Thee; that as we offer it to the honor of Thy name, so it may be to us here a

means of obtaining thy grace, and in the next life everlasting happiness.

On a Sunday, or Holyday, this may be said:

ACCEPT, O Lord, we beseech Thee, both our offerings and prayers; and, by this holy sacrifice, work such a change in our hearts, that our affections being taken off from the things of this world, our desires may be wholly fixed on heaven.

On the Festival of a Saint:

SANCTIFY, O Lord, we beseech Thee, these gifts which we offer Thee in this solemnity of thy holy servant; and so strengthen us by thy grace, that, both in prosperity and adversity, our ways may be ever directed to thy honor: through our Lord Jesus Christ, thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, &c.

The Prayers being ended, he says again, in a loud Voice, thus:

Per omnia sæcula sæculorum;

And begins the Preface, which the People may say with him, or as follows:

RAISE our hearts, O Lord, we beseech Thee, above the thoughts of earthly things, and lift them up to Thee: where our treasure is, the treasure of salvation, there let our hearts also continually be. As our life is but one continued series of thy favors towards us, so let us continue our daily thanksgivings to Thee.

Behold the whole hierarchy of thy holy angels, who stand always trembling in thy presence, are now with us going to adore Thee, on this altar. Permit us, O Lord, to join our weak and tepid praises in concert with their divine hymn, and say in an humble manner—

Holy, holy, holy, Lord God of Sabaoth, the heavens and earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of our Lord. Hosanna in the highest.

When the Priest begins the Canon, bowing down, and in a low Voice:

MOST merciful Father, who hast given us thy only Son to be our daily sacrifice, we beseech Thee, in the name of this holy victim, incline thy ear to our prayers, and favor our desires.

Thou who art the pastor of all pastors, protect, unite, and govern thy holy church through the whole world; pour forth thy blessings on his present Holiness, and on that Prelate who has a particular charge over us. Preserve and save our earthly rulers, render them both good and great in this life, and eternally happy in the next; and give a blessing to all our fellow-citizens.

When the Priest makes his Memento, standing with his hands joined before his breast, the Faithful ought at the same time to make their Memento, praying in particular for themselves and friends, &c., something after this manner:

I OFFER Thee, O eternal Father, with this thy minister at the altar, this oblation

of the body and blood of thy only Son, to thy honor and glory, in remembrance of my Saviour's passion, in thanksgiving for thy benefits, in satisfaction for all my sins, and for obtaining thy grace whereby I may be enabled to live virtuously and die happily—I beseech Thee likewise to accept it, O God, for N. N. my parents, friends, and benefactors ; grant them all blessings spiritual and temporal : likewise for all such as are in misery ; for those I have any ways injured in word or deed ; for all my enemies; for the conversion of sinners, and enlightening of all that sit in darkness. Pour forth thy blessings on all, according to their different necessities : through the merits of thy only Son our Lord.

Here every one may add his particular necessities, as likewise those of Friends, &c.

GIVE ear, we beseech Thee, to the prayers of thy servant, who is here appointed to make this oblation on our behalf ; and

grant it may be effectual for the obtaining those blessings which he asks for us.

Be Thou, O Lord, the eternal bond of all our friendships and societies: and as Thou hast vouchsafed to join us not only in communion with thy sacred household of faith here below, but also with those who are now triumphing in heaven, with the martyrs and apostles, and thy blessed Virgin Mother; be Thou the sacred tie to fasten and preserve us therein for ever.

When the Priest holds his hands spread over the Chalice.

BEHOLD, O Lord, we all here, though of different conditions, yet united by charity, as members of that one body of which thy dear Son is the head, present to Thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us, who are here below, the true body and blood of thy dear Son, that, being consecrated to Thee by this holy victim, we may live in thy service, and depart this life in thy grace.

He that is Almighty, he that is Truth itself, has said with his holy mouth, "This is my body." And how then can we doubt the truth of it? He that hath made all things of nothing by his word, is he not to be believed, when he says he has changed one thing into another? Yes, I believe, and adore.

At the Elevation of the Host.

MOST adorable body, I adore Thee with all the powers of my soul. O Lord, who hast given thyself wholly to us, grant we may become entirely thine. I believe, O Lord, help thou my unbelief. Most merciful Savior, be Thou my protector; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. Amen.

At the Elevation of the Chalice.

MOST adorable blood, that washeth away all our sins, I adore Thee: happy we, if we can return our life and blood for thine. O Jesus, do Thou cleanse, sanctify, and preserve our souls to eter-

nal life. Live, Jesus, in us, and we in Thee.

After the Elevation.

IT is now, O Lord, with grateful hearts, we call to mind the sacred mysteries of thy passion and death, thy resurrection and ascension. Here is thy body that was broken, here is thy blood that was shed for us; of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer Thee, O Lord, that pure and holy victim, which Thou hast been pleased to give us, of which all the other sacrifices were but so many types and figures.

If with a favorable eye Thou hast regarded the sacrifices of Abel, of Abraham, of Melchisedech, look likewise on ours; for however weak our faith may be, yet our sacrifice is greater than theirs, and alone worthy of thy heavenly altar.

When the Priest bows down.

ALMIGHTY GOD, who art infinitely good, look not to our sins, but on the

infinite ransom paid for them. And now, while it is offered on our altars, here below, do Thou receive it on thy altar above; here from our hands; but there from the angel of the great council, that eternal Priest, who is himself both priest and victim, all in Thee as Thou art all in Him. Bless all those who here partake of this holy sacrifice, either by their lips or hearts.

While the Priest makes his Memento for the Dead, standing in silence with his hands joined before his breast, the Faithful ought likewise to make their Memento thus:

I OFFER Thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of N. N., my parents, relations, benefactors, neighbors, &c., likewise of such as I have anywise injured, or been the occasion of their sins; of such as have injured me and been my enemies; of such as

die in war, or have none to pray for them, &c. For these and all others, as many as are yet in the state of penance, waiting for their discharge, we beseech Thee to hear us:—Grant them rest, O Lord, and eternal salvation; and admit them to the company of thy blessed saints.

When the Priest strikes his breast, and in a loud voice, says, Nobis quoque peccatoribus: "*And to us sinners.*"

VOUCHSAFE to grant the same one day to us, poor and miserable sinners as we are, and judge us not according to our demerits; but, through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of Thee in the name of thy dear Son, who lives and reigns eternally with Thee, and in that form of prayer which he himself hath taught us.

At the Pater Noster.

Oremus.

PRÆCEPTIS salutaribus moniti, et divinâ institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terrâ; panem nostrum quotidianum da nobis hodiè; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

R. Sed libera nos à malo.

P. Amen.

Let us Pray.

INSTRUCTED by thy saving precepts, and following thy divine directions, we presume to say:

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.

R. But deliver us from evil.

P. Amen

After the Pater Noster.

DELIVER us from those evils which we labor under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offences; if our prayers and those more powerful of thy saints, who intercede for us, avert not thy justice, or excite not thy bounty.

When he breaks the Host, and puts a particle of it into the Chalice.

THY body was broken, and thy blood shed for us; grant, O Lord, that the commemoration of this holy mystery may obtain for us peace, and that those who receive it may find everlasting rest.

At the Agnus Dei.

LAMB of God, who takest away the sins of the world: Have mercy on us. Lamb of God who takest away the sins of the world; Have mercy on us. Lamb of God, who takest away the sins of the world: Grant us thy peace.

Prayers before the Communion.

IN saying to thy Apostles, "My peace I leave you, my peace I give you," Thou hast promised, O Lord, to all thy church, that peace which the world cannot give; peace with Thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace. Let nothing separate us from Thee, to whom we heartily desire to be united through this blessed sacrament of peace and reconciliation. Let this food of Angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

But, alas! who does not tremble at this holy table? Since it is true, as we are differently disposed, we may receive either life or death, and that the unworthy receiver draws down upon himself, not a blessing, but thy just wrath. Help us, therefore, O Lord, and so prepare us by thy grace, that in this holy mystery, we may find the effectual remedy of all our evils.

At the "Domine non sum dignus," say, thrice,

LORD, I am not worthy that Thou shouldst enter under my roof; say only the word and my soul shall be healed.

A Spiritual Communion.

MOST loving Jesus, I adore Thee with a lively faith, who art present in this sacrament by virtue of thine infinite power, wisdom, and goodness. But conscious of my infirmities and my sins, I dare not now receive Thee sacramentally. All my hope is in Thee. I love Thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to receive Thee now spiritually; come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me that am hungry; comfort me that am weak; enliven and sanctify me with thy sacred body and blood; deliver me from all sin, and make me always obedient to thy commands; and let me never be separated from Thee, my Savior, who, with the

Father and the Holy Ghost, livest and reignest one God for ever. Amen.

At the Wiping of the Chalice.

GIVE us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have commemorated in this sacrifice. Happy those who sit at thy table to partake of the bread of life. O Jesus, my soul sighs after Thee. I long, with thy Apostle, to be dissolved, and to be with Thee. My heart and my whole body with transports of joy seek the living God.

My soul languishes with an ardent desire of entering into the house of the Lord. I love Thee, O my God, with all my heart! O that I could always enjoy the presence of thy adorable body, which is the pledge of our eternal happiness! I adore thy goodness, and return Thee infinite thanks, O gracious Lord, for thy inestimable favor and mercy in admitting me to be present this day at the dread sacrifice, where Thou art both priest and victim. Make me, O God,

always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

At the Second Ablution.

GRANT, O most merciful Jesus, that whenever I shall receive this precious body and blood, they may for ever abide in me, and become as heavenly nourishment to my soul.

When the Chalice is covered, he goes to the Book, and reads the Communion.

LET it be now, O Lord, the effect of thy mercy, that we who have been present at this holy mystery, may find the benefit of it in our own souls, through Jesus Christ Our Lord.

At the Post Communion.

WE give Thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name; accept it now to thy glory, and be ever mindful of our weakness.

Most Gracious God, Father of Mercy, grant, I beseech Thee, that this adorable

sacrifice of the blessed body and blood of thy Son, Our Lord Jesus Christ, may obtain for us, at thy hands, mercy and the remission of all our sins. Amen.

On a Sunday or Holiday.

SANCTIFY us, O Lord, we beseech Thee, by the powerful effects of these divine mysteries: may we be cleansed by them from all sin, delivered from all adversities, and confirmed in thy grace for ever.

On a Festival of a Saint.

HEAR us, O merciful God; and, by the intercession of this thy holy servant, may the effects of these thy blessings ever appear in our lives, that while we celebrate his memory, we may be in hopes of partaking of his reward.

When the Priest bows before the middle of the Altar.

MOST holy and adorable Trinity, without beginning and without end; it is through Thee, and by Thee, we began

this sacrifice, and by Thee we ought to finish it. Vouchsafe, therefore, to accept it; and, as Thou art an abyss of majesty hidden from us, be Thou also an abyss of pity and mercy to us.

Turning himself towards the People, he gives them his Blessing, saying:

BENEDICAT vos, omnipotens Deus, ✝ Pater, et Filius, et Spiritus Sanctus.

R. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Initium sancti Evangelii, secundum Joannem.

R. Gloria tibi, Domine.

MAY Almighty, God, ✝ the Father Son, and Holy Ghost, bless you.

R. Amen.

P. Our Lord be with you.

R. And with thy spirit.

P. The beginning of the Gospel according to St. John.

R. Glory be to Thee, O Lord.

IN principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus à Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him.

lux; sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will

sunt. Et VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigéniti à Patre, plenum gratiæ et veritatis.

of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Deo gratias.

R. Thanks be to God.

A Prayer after Mass.

I RENDER Thee all possible praise and thanks, O Sovereign Creator, for the favor I have this day received of thy bounty, and of which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant, that by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and

dangers of my life's pilgrimage; till I shall one day happily arrive at thy heavenly kingdom, where, with thy blessed Angels and Saints, I shall more clearly contemplate Thee, more perfectly enjoy Thee, and more understandingly celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude. Amen.

THE

Common Vespers on Sundays.

V. DEUS in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

In Lent.

Laus tibi Domine, Rex æternæ gloriæ.

Ant. Dixit Dominus.

PSALM CIX.

DIXIT Dominus Domino meo: Sede â dextris meis.

2. Donec ponam inimicos tuos: scabellum pedum tuorum.

3. Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

4. Tecum principium in die virtutis

tuæ, in splendoribus sanctorum : ex utero ante luciferum genui te.

5. Juravit Dominus, et non pœnitebit eum : tu es Sacerdos in æternum secundum ordinem Melchisedech.

6. Dominus à dextris tuis, confregit in die suæ reges.

7. Judicabit in nationibus, implebit ruinas : conquassabit capita in terra multorum.

8. De torrente in via bibet : propterea exaltabit caput.

Gloria Patri, &c.

Ant. Dixit Dominus Domino meo, Sede à dextris meis.

Ant. Fidelia.

PSALM CX.

CONFITEBOR tibi Domine in toto corde meo : in concilio justorum, et congregatione.

2. Magna opera Domini : exquisita in omnes voluntates ejus.

3. Confessio et magnificentia opus

ejus: et justitia ejus manet in sæculum sæculi.

4. Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

5. Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo:

6. Ut det illis hæreditatem Gentium: opera manuum ejus, veritas et judicium,

7. Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

8. Redemptionem misit populo suo: mandavit in æternum testamentum suum.

9. Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

10. Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Ant. Fidelia omnia mandata ejus; confirmata in sæculum sæculi.

Ant. In mandatis.

PSALM CXI.

BEATUS vir qui timet Dominum; in mandatis ejus volet nimis.

2. Potens in terra erit semen ejus: generatio rectorum benedicetur.

3. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

4. Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

5. Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

6. In memoria æterna erit justus: ab auditione mala non timebit.

7. Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

8. Dispersit, debit pauperibus; justitia ejus manet in sæculum sæculi: cornu ejus exultabitur in gloria.

9. Peccator videbit, et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

PSALM CXII.

LAUDATE pueri Dominum : laudate nomen Domini.

2. Sit nomen Domini benedictum : ex hoc nunc, et usque in sæculum.

3. A solis ortu usque ad occasum ; laudabile nomen Domini.

4. Excelsus super omnes gentes Dominus : et super cœlos gloria ejus.

5. Quis sicut Dominus Deus noster, qui in altis habitat : et humilia respicit in cœlo et in terra?

6. Suscitans à terra inopem : et de stercore erigens pauperem :

7. Ut collocet eum cum principibus, cum principibus populi sui.

8. Qui habitare facit sterilem in domo : matrem filiorum lætantem.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Nos qui vivimus.

PSALM CXIII.

IN exitu Israel de Ægypto : domus Jacob de populo barbaro :

2. Facta est Judæa sanctificatio ejus: Israel potestas ejus.

3. Mare vidit et fugit: Jordanis conversus est retrorsum.

4. Montes exultaverunt ut arietes: et colles sicut agni ovium.

5. Quid est tibi mare, quod fugisti? et tu Jordanis, quia conversus es retrorsum?

6. Montes exultastis sicut arietes! et colles sicut agni ovium?

7. A facie Domini mota est terra: à facie Dei Jacob.

8. Qui convertit petram in stagna aquarum; et rupem in fontes aquarum.

9. Non nobis Domine, non nobis: sed nomini tuo da gloriam.

10. Super misericordia tua, et veritate tua; nequando dicant Gentes, ubi est Deus eorum?

11. Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

12. Simulacra Gentium argentum et aurum: opera manuum hominum.

13. Os habent, et non loquentur: oculos habent, et non videbunt.

14. Aures habent, et non audient: nares habent, et non odorabunt.

15. Manus habent, et non palpabunt: pedes habent, et non ambulabunt: non clamabunt in gutture suo.

16 Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

17. Domus Israel speravit in Domino: adjutor eorum, et protector eorum est.

18. Domus Aaron speravit in Domino: adjutor eorum, et protector eorum esi.

19. Qui timent Dominum, speraverunt in Domino: adjutor eorum, et protector eorum est.

20. Dominus memor fuit nostri: et benedixit nobis.

21. Benedixit domui Israel: benedixit domui Aaron.

22. Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

23. Adjiciat Dominus super vos: super vos et super filios vestros.

24. Benedicti vos à Domino: qui fecit cœlum et terram.

25. Cœlum cœli Domino: terram autem dedit filiis hominum.

26. Non mortui laudabunt te Domine: neque omnes qui descendunt in infernum.

27. Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

Ant. Nos qui vivimus benedicimus Domino.

Ant. Tempore Paschali, Alleluia, Alleluia, Alleluia.

PSALM CXVI.

LAUDATE Dominum omnes gentes: laudate eum omnes populi.

2. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

BENEDICTUS Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

LUCIS Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ
Mundi parans originem:

2. Qui mane junctum vesperi.
Diem vocari præcipis ;
Illabitur tetrum chaos.
Andi preces cum fletibus.

3. Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

4. Cœleste pulset ostium ;
Vitale tollat præmium :
Vitemus omne noxium;
Purgemus omne pessimum.

5. Præsta, Pater piissime
Patrique compar unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.. *Amen.*

V. Dirigatur Domine, oratio mea,
R. Sicut incensum in conspectu tuo.

MAGNIFICAT anima mea Dominum:

2. Et exultavit spiritus meus: in Deo salutari meo.

3. Quia respexit humilitatem ancillæ suæ : ecce enim ex hoc beatam mé dicent omnes generationes.

4. Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

5. Et misericordia ejus à progenie in progenies, timentibus eum.

6. Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

7. Deposuit potentes de sede: et exaltavit humiles.

8. Esurientes implevit bonis: et divites dimisit inanes.

9. Suscepit Israel puerum suum: recordatus misericordiæ suæ.

10. Sicut locutus est ad patres nostros : Abraham, et semini ejus in sæcula.

Gloria Patri, &c.

Anthems of the Blessed Virgin Mary.

From 1st Sunday of Advent, till the Purification.

ALMA Redemptoris mater, quæ per via cœli,
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat populo: tu quæ genuisti,
Natura mirante, tuum sanctum genitorem:
Virgo priùs ac posteriùs Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.

V. Angelus Domini nuntiavit Mariæ.
R. Et concepit de Spiritu Sancto.

Oremus.

GRATIAM tuam, quæsumus Domine, mentibus nostris infunde: ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Dominum, &c.

R. Amen.

From the Vespers of Christmas-day is said—

V. Post partum virgo inviolata permansisti.

R. Dei genitrix, intercede pro nobis.

Oremus.

DEUS, qui salutis æternæ beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti : tribue quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum. Qui, &c.

R. Amen.

Anthem from the Purification until Maunday Thursday.

AVE, regina cœlorum,
Ave domina angelorum,
Salve radix, salve porta,
Ex qua mundo lux est orta ;
Gaude virgo gloriosa,
Super omnes speciosa ;
Vale ô valde, decora,
Et pro nobis Christum exora.

V. Dignare me, laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Oremus.

CONCEDE, misericors Deus, fragilitati nostræ præsidium : ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, à nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum.

Anthem from Holy Saturday until Trinity Eve.

REGINA, cœli lætare, Alleluia.
Quia quem meruisti portare, Alleluia.
Ressurrexit sicut dixit, Alleluia.
Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

Oremus.

DEUS, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es ; præsta quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem.

Anthem from Trinity Eve, until Advent.

SALVE Regina, mater misericordiæ !—
vita, dulcedo, et spes nostra, salve !
Ad te clamamus exules Filii Hevæ.
Ad te suspiramus, gementes et flentes in hac lacrymarum valle.
Eja erga advocata nostra illos tuos misericordes oculos ad nos converte.
Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende.
O Clemens,
O pia,
O dulcis virgo Maria.

V. Ora pro nobis sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

OMNIPOTENS sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto co-operante, preparasti : da, ut cujus comemoratione lætamur ejus pia intercessione ab instantibus malis et à morte perpetua liberemur. Per eumdem Christum Dominum nostrum.

R. Amen.

At Solemn Benediction.

Whilst the Priest takes the Blessed Sacrament out of the Tabernacle, the Choir sings :

O SALUTARIS hostia!
Quæ cœli pandis ostium;
Bella præmunt hostilia,
Da robur, fer auxilium.

O SAVING host! that heaven's gate
Laidst open at so dear a rate;
Intestine wars invade our breast,
Be thou our strength, support, and rest.

2. Uni trinoque Domino,	2. To God the Father, and the Son.
Sit sempiterna gloria;	And Holy Spirit, Three in One,
Qui vitam sine termino,	Be endless praise; may He above,
Nobis donet in patriâ	With life eternal crown our love.

At the Benediction.

TANTUM ergo Sacramentum,	TO this mysterious table now
Veneremur cernui;	Our knees, our hearts, and sense we bow;
Et antiquum documentum	Let ancient rites resign their place
Novo cedat ritui;	To nobler elements of grace;
Præstet fides supplementum,	And faith for all defects supply,
Sensuum defectui.	Whilst sense is lost in mystery.

Genitori, Genitoque	To God the Father, born of none,
Laus et jubilatio;	To Christ, his co-eternal Son,
Salus, honor, virtus, quoque,	And Holy Ghost, whose equal rays
Sit et benedictio;	From both proceed, be equal praise:
Procedenti ab utroque,	One honor, jubilee, and fame,
Compar sit laudatio. *Amen.*	For ever bless his glorious name. *Amen.*
V. Panem de cœlo præstitisti eis, *Alleluia.*	V. Thou hast given them bread from heaven, *Alleluia.*
R. Omne delectamentum in se habentem, *Alleluia.*	R. Replenished with whatever is delicious, *Alleluia.*
Oremus.	*Let us Pray.*
DEUS qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti; tri-	O GOD, who in this wonderful sacrament, hast left us a perpetual memorial

bue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis, &c.

of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, as in our souls to be always sensible of the redemption thou hast purchased for us. Who livest, &c.

Devotions for Confession.

Instructions for Confession.

1st. IN order to prepare yourself to make a good confession, endeavor in the first place to recommend the matter earnestly to God; and for some days beforehand, frequently and fervently beg his divine grace and assistance.

2ndly. Examine your conscience with a just and faithful diligence, but without anxiety or too much scrupulousness; helping your memory by reflecting on your particular inclinations, and the circumstances of place, company, employment, &c.

3rdly. In going to confession, humble yourself by considering the majesty of God, and your own many infirmities and great unworthiness.

4thly. Let your confession be plain, entire, and prudent; neither obscuring your faults with dark words, nor con-

cealing any thing of moment, nor using expressions immodest or prejudicial to a third person.

5thly. Excite yourself to a true and hearty contrition, detesting your sins for the fear or love of God, and resolving firmly to forsake them.

6thly. For satisfaction, (besides your performance of the penance which is enjoined,) you must labor to conquer all inclinations to the sins you have confessed; if you have injured any, you must make restitution as far as you are able; if, by your example or otherwise, you have given scandal or occasion of sin, you must, by contrary virtues, endeavor to recompense the spiritual damage of your neighbour.

Prayer before Sacramental Confession.

O MAKER of heaven and earth, King of kings, and Lord of lords, who of nothing createdst me to thine own image, and redeemedst me with thy most precious blood; whom I, a sinner, am not worthy

to name, or so much as to think on; I humbly beseech Thee, that Thou wouldst look on me in thy pity, and have compassion on me, who showedst mercy to the woman of Chanaan, and Mary Magdalen, who forgavedst the publican, and the penitent thief. To Thee, most holy God, I confess my sins, which, if I would, I cannot hide from thy sight. Have mercy on me, O Christ; for I have exceedingly offended Thee in thought, word, and deed; *through my fault, through my fault, through my exceeding great fault.*

Therefore, I most humbly beseech thy goodness, O Christ, who for my sake descendedst from heaven, have mercy upon me. Thou art my Creator and Helper, my Maker and Redeemer, my Governor and most indulgent Father: Thou art my strength and refuge, my hope and resurrection, my life and eternal felicity. Though I have committed that for which Thou mayest condemn me, yet Thou hast not lost that whereby Thou

canst forgive me. Let not my wickedness, O Lord, overcome thy goodness.—Spare me, O my dearest Savior, and take compassion on my sinful soul. To whom should I fly but to Thee? If Thou cast me off, who will receive me? If Thou despise me, and turn thy face from me, who shall look upon me? Receive me, therefore, O my gracious Lord, returning to Thee though sinful and unworthy: for, if I am impure, Thou canst make me clean; if I am sick, Thou canst heal me; if I am cast down, Thou canst revive me; thy mercy is far greater than my iniquity, and Thou canst forgive more than I can offend.

Consider not, therefore, O Lord, the number of my sins; but, according to the greatness of thy mercy, pardon all my transgressions. Say to my soul, I am thy salvation; who saidst to all the world I will not the death of a sinner, but rather that he be converted and live. Convert me to Thee, O Lord, and make me live hereafter with a greater fear of

offending Thee, and a due sense of my duty in obeying Thee. Make me direct all my actions to thy honor, and diligently redeem the time I have misspent, that so, by a holy life, I may be brought to a happy death, and rejoice with Thee to all eternity. Amen.

A Prayer for obtaining Contrition.

I HAVE now here before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow to receive thy pardon. But this sorrow, O Lord, this repentance, must be thy free gift; and if it come not from the hand of thy mercy, all my endeavors will be vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that

I may bewail my past misery and ingratitude, and grieve from my heart for having offended Thee, so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness or neglect; but let it be now thy gift, descending from Thee, the Father of light, that so my repentance may be accompanied with amendment and a change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants. Through Jesus Christ, our Lord. Amen.

A Prayer after Confession.

O ALMIGHTY and most merciful God, who, according to the multitude of thy tender mercies, hast vouchsafed once more to receive this prodigal child, after so many times going astray from Thee, and to admit him to this sacrament of reconciliation; I give Thee thanks with all the powers of my soul, for this and all thy other mercies, graces, and bless-

ings, bestowed on me, the most unworthy of all sinners; and prostrating myself now at thy sacred feet, I offer myself to be henceforward for ever thine. O! let nothing in life or death evermore separate me from Thee. I once more renounce with my whole soul, all my treasons against Thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to thy love and service. O! grant that for the time to come, I may ever fly and abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it; I resolve henceforth to fly them all by thy divine grace without which, of myself, I can do nothing. I resolve to fly idleness, and to set myself a regular order and method of life, for the time I have yet to live. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord, without Thee, I am

nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required; but let the precious blood of thy only Son make up this deficiency. Accept of my poor performance, such as it is, and give me grace to be now and always a true penitent: through the same Jesus Christ, thy Son. Amen.

A Method of offering the Penance enjoined in Confession.

ACCUSTOM yourself to direct your intention before you recite your Sacramental Penance, fervently uniting it to the sufferings and merits of Christ. This may be done by the following or any other short

Prayer.

O My God and my Creator! I offer thee the penance I am about to perform; it was thou who imposed it on me by the ministry of my confessor, and I desire to per-

form it with the utmost contrition, devotion, and humility. But, Lord! since thou well knowest it is inadequate to my sins, and that any thing I could do would be incapable of blotting out the least of my offences, permit me to unite this penance, as well as all the actions, pains, and sufferings of my life, which I now offer in the spirit of penance, to the bitter sufferings of my Redeemer; to the great sacrifice of expiation which Jesus offered on Mount Calvary for my sins, also to the merits of the Blessed Virgin, to the penance and sufferings of all the saints and all the just, that thereby the deficiencies of my imperfect satisfaction may be abundantly supplied for.

Devotions for Communion.

A PREPARATORY PRAYER.

1. *Direct your Intention.*

O LORD Jesus Christ, King of everlasting glory, behold I desire to come to Thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honor and glory, and the good of my soul: I desire to receive Thee, because it is thy desire, and Thou hast so ordained; blessed be thy name for ever. I desire to come to Thee, like Magdalen, that I may be delivered from all my evils, and embrace Thee, my only good. I desire to come to Thee, that I may be happily united to Thee, that I may henceforward abide in Thee, and Thou in me; and that nothing in life or death may ever separate me from Thee.

2. *Commemorate the Passion of Christ.*

I DESIRE in these holy mysteries to commemorate, as Thou hast commanded, all thy sufferings, thy agony and bloody sweat, thy being betrayed and apprehended, all the reproaches and affronts, all the blows and calumnies, all the scoffs and buffets, Thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world: thy crucifixion and death, together with thy glorious resurrection, and triumphant ascension. I adore Thee and give Thee thanks for all Thou hast done and suffered for us; and for giving us, in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which were offered for us.

3. *Make an Act of Faith.*

I MOST firmly believe, that in this holy sacrament Thou art present, verily and indeed; that here is thy body and blood, thy soul and thy divinity; I believe that

Thou, my Savior, true God and true Man, art really here, with all thy treasures; that here Thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive Thee worthily, nor a greater misery than to receive Thee unworthily, all this I most steadfastly believe, because it is what Thou hast taught us by thy word and by thy church.

4. *Conceive a great Fear, and humble yourself.*

BUT, O my God, how shall I dare to approach to Thee, so wretched a worm, to so infinite a Majesty, so filthy a sinner to such infinite purity and sanctity! Alas! my soul is covered with an universal leprosy, and how shall I presume to embrace Thee! My whole life has been nothing but misery and sin: and it is only by thy mercy that I have not been long since in hell, which I have deserved

a thousand times; and how shall I venture so much as to lift up my eyes to Thee, much less to receive Thee within my breast! I tremble at the sentence of thy Apostle, that *He that receives unworthily, receives his own damnation;* for I cannot but acknowledge myself infinitely unworthy; nor should I dare ever to come to Thee, were I not excited by thy most loving and pressing invitation; and encouraged by thy infinite goodness and mercy. It is in this mercy, which is above all thy works, I put my whole trust: and it is in this confidence alone that I presume to approach Thee. Oh! grant that it may be with a contrite and humble heart; for this, I know, Thou wilt never despise.

5. *Make an Act of Contrition.*

LORD, I detest with my whole heart all the sins by which I have ever offended thy divine Majesty, from the first moment that I was capable of sinning, to this very hour. I desire to lay them all

down here at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my lifetime! and this I heartily desire to do, and from this moment continually to cry to Thee for mercy. Hear me, O Lord, by that infinite love, by which Thou hast shed thy blood for me. O let not that blood be shed in vain. All my sins displease me now exceedingly, because they have offended thy infinite goodness. By thy grace I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and according to the best of my power, will do penance for them. Forgive, dear Lord, for thy mercy's sake: pardon me for all that is past; and be Thou my keeper for the time to come, that I may never more offend Thee.

6. *Make an Act of Divine Love.*

O SWEET Jesus, the God of my heart, and the life of my soul, as the hart pants after the fountains of water, so does my

soul pant after Thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I may go to the house of our Lord; or rather, that our Lord is to come into my house, and take up his abode with me. O! happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear Jesus, and take full possession of my heart for ever! I offer it to Thee without reserve: I desire to consecrate it eternally to Thee. I love Thee with my whole soul above all things; at least I desire so to love Thee: it is nothing less than infinite love that brings Thee to me. O! teach me to make a suitable return of love.

7. *Humbly beg God's Grace.*

BUT, O my God, Thou knowest my great poverty and misery, and that of myself I can do nothing: Thou knowest how unworthy I am of this infinite favor,

and Thou alone canst make me worthy. O! since Thou art so good as to invite me thus to Thyself, add this one bounty more to all the rest, prepare me for thyself. Cleanse my soul from its stains, clothe it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for Thee. Drive sin and the devil far from this dwelling, which Thou art here pleased to choose for thyself, and make me one according to thy own heart: that this heavenly visit which Thou designest for my salvation, may not, by my unworthiness, be perverted to my damnation. O, let me never be guilty of thy body and blood, by an unworthy communion. For the sake of this same precious blood, which Thou hast shed for me, deliver me from so great an evil: O! rather let me die ten thousand deaths, than thus presume to crucify Thee again.

8. *Implore the Prayers of the blessed Virgin and of the Saints.*

O ALL ye blessed Angels and Saints of God, who face to face see him, whom I here receive under these humble veils; and thou most especially ever blessed Virgin, Mother of the same God and Savior, in whose sacred womb he was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here in this place of banishment, as to be brought one day to enjoy him with you in our true country, there to praise him and to love him for ever.

Acts of Devotion, Praise, and Thanksgiving, after Communion.

O MY sweet Jesus, my Creator and my Redeemer, my God and my all, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly

habitation! O, that I could give Thee a hearty welcome! O that I could entertain Thee as I ought!

O! what return shall I make to Thee, O Lord, for all Thou hast done for me. Behold! when I had no being at all, Thou hast created me: and when I was gone astray, and lost in my sins, Thou hast redeemed me, by dying for me; all that I have, all that I am, is thy gift; and now after all thy others favors, Thou hast given me thyself; blessed be thy name for ever. Thou art great, O Lord, and exceedingly to be praised; great are thy works, and of thy wisdom there is no end: but thy tender mercies, thy bounty and goodness to me, are above all thy works: these I desire to confess and extol for ever. Bless then thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless thy Lord. O my soul, and see thou never forget all that He has done for Thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye

Angels of the Lord, bless the Lord. Bless the Lord, all ye Saints, and let the whole church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me; and so in some measure supply for what is due from me. But as all this still falls short of what is owing to Thee from me for thy infinite love, I offer to Thee, O eternal Father, this same Son of thine, whom thou hast given me, and his thanksgiving, which is of infinite value, and of this I am sure Thou wilt accept. Look not then upon my insensibility and ingratitude, but upon the face of thy Christ; and with him, and through him, receive this offering of my own poor self, which I desire to make to Thee.

An Oblation.

WHAT pledge can I give, O my Savior, as an earnest of the love which I have now engaged to thee? I have nothing worthy of thee, and if I had, I have nothing but what is truly thy own, not mine!

but such is thy goodness, as to be content to accept from us what is already thine. Wherefore, behold, I here offer to thee my body and soul, which are both now sanctified by the honor of thy divine presence: I consecrate them to thee for ever, since thou hast chosen them for thy temple; my body to be continually employed in thy service, and never more to become an instrument of sin; my soul to know thee, to love thee, and be evermore faithful to thee. Bless, O Lord, the present I here make thee. *Bless, O Lord, this house.* Permit not my body to be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin; for as I am now resolved to serve thee with body and soul, I will take pains to correct their evil inclinations. I will declare war against myself, renounce my wonted pleasures, my delights, my passions, my concupiscence, my anger, my pride, my self-love, my own will, and lastly, whatever else may offend thee.

A Prayer for Perseverance.

PRESERVE, O Lord, for ever in my soul the holy resolutions wherewith thou hast now inspired me, and grant me grace faithfully to put them in execution. Without thy aid I can do nothing: I therefore, earnestly crave thy assistance to conquer all the difficulties I may meet with in the way of my salvation. Regard me with an eye of mercy; have compassion on my weakness; and strengthen me daily with thy grace. O glorious Virgin, unite with me in giving thanks to thy beloved Son, who has restored me to his grace, and refreshed my soul with the banquet of his most precious body. Offer him all the grateful service thou didst him in this life, to supply the defects of my devotion; and obtain of him that he depart not from me without leaving a large benediction behind him for my soul. Holy angels! ye ministering spirits of God, behold the only Son of the eternal father, whom you adored at his entrance into the world: O become now petitioners in my behalf,

that I may henceforth serve him with the same spirit and truth, as you did whilst he remained on earth, and with the same cheerfulness as you now do in his celestial kingdom. All ye men and women, saints of God, behold here within my breast, your Lord, the origin and reward of all your virtuous actions, and let all your prayers accompany mine to the throne, that, by his grace I may follow your steps in the exact performance of every duty, till, abounding in good works, I may at length be admitted into your society, and possess my Jesus for all eternity.

The Conclusion.

GRACIOUSLY hear all my prayers. O good Jesus ; hide me within thy wounds, and there protect me from all my enemies. O let nothing ever separate me from thee. Call me to thee at the hour of my death, that with thy saints I may praise thee for ever. And now, Lord Jesus, I go from thee for awhile, but I hope not without

thee, who art my comfort and the ultimate happiness of my soul. To thy love and protection I recommend myself, as well as my brethren, relations, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into thyself. May I be wholly employed in thee, and for thee; and may thy love be the end of all my thoughts, words, and actions, who livest and reignest for ever and ever. Amen.

Prayer to Jesus Crucified.

A plenary indulgence, applicable to the souls in Purgatory, may be gained by reciting the following prayer before a Crucifix, after Confession and Communion.

—

BEHOLD, O good and most sweet Jesus, I prostrate myself in thy sight, and with the utmost fervor of mind I pray and beseech thee to vouchsafe to imprint upon my heart lively sentiments of Faith, Hope, and Charity, and a true contrition for my sins, and a firm resolution of amendment; while, with deep affection, and grief of

mind, I consider within myself and contemplate in spirit thy five wounds, keeping before my eyes the words which the Prophet David spoke of thee, O good Jesus! "They have dug my hands and feet, they have numbered all my bones."

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